

THE ARMOURY

A
MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL

WARFARE

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By E. RIDLEY, Esq.
- THE REVIVAL OF 'RELIGIOUS' MENDICANTS.

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THE ARMOURY.

The Protestant Educational Institute.

PRIZE DISTRIBUTION AT BRIGHTON.

THE distribution of prizes, awarded after an examination on the series of Protestant Lectures recently delivered at St. Margaret's Church, Brighton, by the Rev. Robt. Maguire, M.A., Rector of St. Olave's, Southwark, took place on Wednesday afternoon, 19th May, at a public meeting held in the large upper room of the Town Hall. The chair was taken by Mr. W. Olding, in the absence of the Right Hon. Lord Oranmore, who was announced to preside, but was detained on a Parliamentary Committee.

The CHAIRMAN, in opening the proceedings, felt that the supreme importance of the subject that called them together was such that he should be cowardly if he shrank from bearing testimony to the evils of Popery. Somehow it seemed to him they were far from sufficiently alive to the manifold evils which existed in that so-called religious system. To enumerate the legion of those evils would take up too much time; so he would content himself by reminding them how the Papacy was the destroyer of all liberty. On the previous evening, a glorious concourse had gathered in the Dome to hear Lieut. Cameron and Mr. Cotterill speak on the evils of the African slave-trade; and yet how little were the public moved when they had growing up in their very midst what was the very essence of slavery,—Popery. Popery would do away with liberty of conscience; it would do away with freedom of speech; it would do away with the liberty of the press, that great bulwark of England's freedom; it would be antagonistic to all family joys,—and it was a dire evil indeed that dared to trample on the sacred territory of family ties;—and it would interfere with the noble constitution of our country. He did think that, with the advance of such an enemy, the indifference exhibited by the mass of Christian people was nothing more nor less than criminal.

Canon BABINGTON also earnestly urged a more determined repulse of the insidious advances of Popery, and illustrated the need of it by observing that, sixty or seventy years ago, a worthy friend of his ridiculed the notion that, with the advancement of the human mind, Mariolatry, the worship of saints and angels, the extreme reverence to places supposed to be sacred, &c., would still be followed. And yet,

at the present day, these very things, said to be impossible, were being practised in their midst by men of education and eminence.

The Rev. Dr. BADENOCH then read the following important letter from Lord Oranmore :—

'House of Lords, May 16, 1876.

'MY DEAR DR. BADENOCH,—I much regret that being on a Committee of the House of Lords I am unable to attend your meeting to-morrow. I have now for some years watched the advance of your Society, and have great pleasure in assisting it both by attending its meetings and contributing to its funds, because I feel the great need the people of England are now in of being awakened to the direct and indirect advances of Ritualism and Popery, and that this can only be effected by educating them in the dangers that surround them—for long freedom from the evils of Romanism has made them ignore them, and that while every nation in Europe, whether they profess the Roman Catholic, the Greek, or Protestant faith, are increasing their safeguards against the renewed attempt of Rome to use her religious system as a means of repressing all religious and civil liberty, Protestant England, which formerly was the centre of all Protestantism, now takes no action to oppose her advance.

'I the more desired to be present at your Brighton Meeting because I was for three years at school at Rottingdean under Dr. Hooker, a fine old English clergyman, who brought up all under his charge (and he had at his school for forty years the sons of many of the first families in England) to be straightforward, honest Protestant gentlemen; but I am glad to learn that I shall not be wanted, as the Rev. Dr. Harrison, that able and eloquent exponent of sound Church of England Protestant teaching, as well as many other good and able men, will be present to assist at your Meeting those of the clergy and laity of Brighton who value our Protestant institutions.

'All at your Meeting will be grateful to the Government for carrying the Public Worship Bill. They carried it because the public voice of England demanded it—but if any Government is to carry out a Protestant policy, they will only do so by the electors of England pledging their Members before all other things to support a Protestant policy. Ritualism is fashionable—Monsignor Capel showed last year that it is the training school for Romanism. I fear many at your Meeting will testify to the truth of his statement from their own experience of friends perverting or already perverted.

'So it marches in private life till families not liking to separate from their relatives only on score of religion have an active agent of untruth in their midst.

'While in public life—though in England not one Roman Catholic member is returned to Parliament by any constituency, yet in towns he fears to offend the small united minority of Papists; in counties he fears the Ritualistic sympathies of the great proprietors, and hence we see the majority of a few years back who demanded an inquiry into Monastic and Conventual Institutions now become a minority.

'Then we see the Ministry forced to consider the vote of the fifty Irish members returned by the Roman Catholic hierarchy. It is believed that the Irish Secretary, himself a High Churchman, will give

Irish education into the hands of Roman Catholic ecclesiastics, though it is paid for by the State. It is said that a gentleman-like Ultramontane member is more consulted by him than all the Irish Conservative members.

'The powerful intellect of Mr. Gladstone has exposed the anathemas daily uttered by the Pope against all who disagree with him; he has shown the discordance between Vaticanism and civil liberty, but unfortunately the people of England won't be warned.

'Through such Societies as yours we hope to arouse Englishmen ere too late. With small funds at your command you have made great advances. The Roman Catholics give freely, the Duke of Norfolk alone giving hundreds of thousands of pounds to advance what we believe to be false and dangerous. I do hope that those who value Protestantism will see the necessity of giving your Society larger assistance than they have hitherto.

'Yours very faithfully,

'ORANMORE.'

Dr. Badenoch, in the course of his address, observed, travelling as he did over the whole country, and seeing how the people in the various towns supported this educational work, he could testify that the bulk of the English people were Protestant. When they commenced the work, they had some difficulty in getting able men, having the necessary moral courage to come forward, to take part in it; but now they had more churches placed at their disposal than they could occupy, and helpers were everywhere springing up and offering their services. The Institute required however much increased funds, large special contributions, to carry on its extensive and important work.

The Rev. R. MAGUIRE then proceeded to distribute the prizes, and, before doing so, expressed his great satisfaction at the manner in which the Class generally had stood the test of the examination. They had, he said, surpassed the Classes of all the previous sessions; and he might say that the winners would have taken the highest prizes in London if examined there instead of here. They must all deplore the ignorance which laid many of their people open to the seductive and insidious approach of error; and it was to grapple with that ignorance that they had established these classes, of which he had only heard one verdict, and that an unanimous one, viz., that they always did good. Mr. Maguire then explained the mode of awarding the prizes, remarking that the examination papers, distinguished only by the candidate's number, were inspected and their relative merits determined on, without any knowledge as to whose they were. The distinguishing numbers were arranged in the respective order of merit, and as he read them out the various prizes would be supplied to him by the Rev. Dr. Badenoch. He also added that the Institute had this year decided to give a certificate with each money prize, so that the winner might retain some memento of his or her success. The prize-list was as follows:—

SPECIAL PRIZES, given by Mr. J. Ashbury, M.P.

- 1st Prize, £5, Miss E. F. Pocock.
 2nd Prize, Book, Miss Nelly Rugg.
 3rd Prize, „ Miss A. Pottinger.

PRIZES GIVEN BY THE INSTITUTE.

- 1st Prize, £5, Miss A. L. Walton.
 2nd Prize, £3, Miss M. J. Hamilton.
 3rd Prize, £2, Miss Mary L. Cochrane.
 4th Prize, £1, Miss Clara Simpson, } Equal in merit.
 5th Prize, £1, Miss Julia Brackenbury, }
 6th Prize, Book, Miss Helen Rugg.
 7th Prize, „ Mr. Christopher Hatton.
 8th Prize, „ Miss Mary Rugg.
 9th Prize, „ Miss Ellen Barker.
 10th Prize, „ Miss Lizzie Trueman.
 11th Prize, „ Miss Ada Perryman, } Equal in merit.
 12th Prize, „ Miss Emily Hilton, }
 13th Prize, „ Miss Sarah Dixon.
 14th Prize, „ Miss Mary Grigg.
 15th Prize, „ Mr. Henry Flight.
 16th Prize, „ Miss Frances David.
 17th Prize, „ Miss Augusta Cutler.
 18th Prize, „ Miss Kate Hatton.

The distribution was succeeded by some appropriate remarks by the Rev. Dr. Harrison, author of 'Whose are the Fathers,' and the proceedings were concluded by the benediction.

PRIZE DISTRIBUTION AT LIVERPOOL.

On Monday evening, the 29th May, a numerously attended meeting was held at Hope Hall, under the presidency of Mr. C. Aspinall, J.P., the occasion being that of the distribution of the prizes gained by the successful competitors who attended the lectures recently delivered by the Rev. Dr. Taylor in the churches of St. Saviour and St. Luke, under the auspices of the Protestant Educational Institute. Amongst the gentlemen present were the Rev. Dr. Taylor, the Rev. J. W. Bardsley, and others.

The CHAIRMAN, in opening the meeting, after prayer had been offered up by the Rev. Dr. Taylor, said that the present day was a time when every man, woman, and child, ought to be able to give a reason for the faith that was in them. If there was one time more than another when a person should have distinct views of Christianity it was in childhood, when the seeds of all future growth must be planted and watered. He did hope that the time was arrived when those who ventured to discuss subjects which might be said to be specially connected with the meeting of that evening would do so without being thought extreme people, and without being characterised as persons always wanting religious stimulants in order to their religious lives.

Dr. BADENOCH next delivered an address touching on Romish practices and Ritualistic practises, characterising them as analogous. He offered some good advice to his young hearers, and expressed a hope that classes similar to those which had been conducted by Dr. Taylor

would be extended from parish to parish, as a safeguard against the errors he had spoken of.

The prizes were then distributed to the successful competitors. The following are the prizes :—

- 1st Special Prize, £5, Emily Chubb.
- 1st Ordinary Prize, £5, George Wilkins.
- 2nd Prize, £4, Alice Elizabeth Newling.
- 3rd Prize, £3, Alexander Simpson Duggan.
- 4th Prize, £2, Jessie Bell.
- 5th Prize, £1, Mary Katherine Hakes.

The following received prizes in books :

John Marshall, John Frederick Heyes, Edwin Morris, Euphemia Strang, Anne Roberts, Henry de Vere Hunt, Arthur John Joyce, and Elizabeth Phœbe Young.

Mr. James Todd, the examiner who awarded the prizes, wrote to the effect that the papers sent from Liverpool were the best that he had ever received from this town, and that the answers given in the papers, as a whole, reflected great credit on Dr. Taylor and the competitors.

A special prize of 5*l.* 5*s.*, having been offered to be competed for by the students attending all the Institute's Classes for the best essay on 'The design and tendency of introducing Popish Symbols among Protestants, including the wearing of the cross as an ornament of the person,' Dr. Badenoch reported that the prize had been gained by an essay from Liverpool ; and on opening the envelope containing the motto, it was found that the successful competitor was John Fredk. Heyes, who, being present, received the prize. This essay is of sufficient merit as to be published shortly in our pages.

The Rev. Dr. Taylor, the Rev. John W. Bardsley, and other gentlemen, also addressed the meeting, speaking in favour of the Protestant Educational Institute.

PRIZE DISTRIBUTION AT SOUTHWARK.

At King's Court Chapel, Great Suffolk Street, on the 1st June, a public meeting was held for the distribution of prizes won by the successful students who had attended a class of Lectures on Protestantism, conducted in connexion with the Protestant Educational Institute, and passed through a satisfactory oral examination.

The chair was taken by the Rev. Hugh Allen, Rector of St. George's, Southwark, and on the platform were a number of ministerial and lay gentlemen of local influence. Mr. William Miller, the Superintendent of the Sunday School, having opened the proceedings by prayer,

The CHAIRMAN said it gave him great pleasure to preside at such a meeting. He was afraid that from the very richness of the blessing of peace, freedom, and security, we were now enjoying through the sufferings and martyrdom of our forefathers, we were forgetting both the source from whence those sufferings and martyrdom had sprung, and the efforts now being made to re-establish that old aggressive

power in this country. To combat this growing evil, such Protestant teaching as was established by the Protestant Educational Institute was necessary. In such classes they would get the requisite knowledge.

He then called on the Rev. John Sinclair to move the first resolution, viz. : ' Looking at the present efforts put forth, and the progress made by the Church of Rome in this country, we feel it our duty to raise afresh the Protestant banner, and put forth all our strength to stem Romish error.'

Mr. SINCLAIR said the first question to be asked and answered was, what is there in or connected with this Church that made it their duty to interfere with her in a way they would not think of doing with any other Christian body? The answer was very simple, but very important whether they looked at Rome theologically, socially, or politically: she claimed the right of regulating and controlling the every movement and arrangement of society, she also claimed the right of thinking for mankind, and what was of great consequence to us, whenever and wherever she had the power, she so enforced her claims that men became veritable slaves. This was the reason why they rouse the people to look well into these matters and to uphold for us the freedom our fathers had gained.

Mr. MORRIS, of the London City Mission, in seconding the motion, gave his own personal testimony to the effect that wherever Rome got her peculiar doctrines and practices she did not find them in the Bible, and that a desire to become possessed of an intelligent knowledge of the Bible brought down the opposition of the priests, he himself having been excommunicated and cursed, and his father forbidden to allow him to enter the paternal home, when his convictions first became known.

Mr. ALEXANDER HAWKINS supported the motion. He said they were assured by many well-meaning people that all this talk and teaching about Rome was only a scare, and they pointed to the humble demeanour and kind ways of the priests, even of the cardinals in this country, and asked, What was the people to fear? Not much at present. But this humility and kindness of manner were no more proofs of change in the latent principles which actuated all emanating from Rome, than was the quietude of the tiger in the Zoological Gardens proof that if the bolts and bars were removed the visitors there would be safe for an hour. Rome's boast always had been that she was infallible and unchangeable, and her old tyranny would again have full sway if the bolts and bars of freedom and liberty of conscience were broken down. This was no fancy sketch, but the actual results produced in his mind from observations during travel through the fairest parts of Europe; and could his hearers have seen the joy of the Italian people at the thought that the arm of the priest had been broken, they would have understood his deep feelings upon this matter. Only in that morning's paper a telegram from Spain announced that the Church party had brought forward the proposition in the Cortes as to whether any form of public worship but that of Rome should be permitted. They might say that this concerns not the people in England; but it did concern them when they heard that the other day

an old friend of his went into his shop almost heartbroken, and said that his daughter, who was of age, had been enticed away from home and had entered a convent. They might depend upon it that Rome was hard at work in their midst, and to be forewarned should make them forearmed.

The motion was then carried unanimously, and the prizes distributed as follows :—

- 1st Prize, £1 5s., Miss Alice Jackson.
- 2nd Prize, £1, Mr. Pether.
- 3rd Prize, 15s., Mr. Ingham.
- 4th Prize, Book, value 10s., Mr. Miller.
- 5th Prize, " " 6s., Mr. Ellis.
- 6th Prize, " " 4s., Mrs. Ann Fraulein.

The Rev. G. M. MURPHY then moved the second resolution, viz., 'That believing the mode adopted by the Protestant Educational Institute of giving clear and authoritative teaching on Romish error, is the best way of doing this work, we pledge ourselves to give it in every way our hearty and active support.' This was seconded by Mr. BENSON, of Surrey Chapel, and supported by Mr. BURBAGE, and also carried unanimously; and, on Mr. McARA's motion, thanks were tendered to the Committee of the Institute for their help towards conducting the classes and examining the students. In the absence through indisposition of the Rev. Dr. Badenoch, Mr. GIBSON responded to the vote, observing that both the Doctor and the Committee felt under obligation to Mr. McARA for having so ably and gratuitously conducted the class. He, in turn, proposed a vote of thanks to Mr. McARA, and then, on Mr. MILLER's motion, thanks were accorded to the Chairman, and the proceedings terminated.

PRIZE DISTRIBUTION AT CHICHESTER.

The prizes to the members attending the lectures given by the Rev. Robert Maguire in St. Pancras Church, were distributed at an interesting meeting held in the Assembly Rooms on Thursday evening, the 18th May, E. Wyatt, Esq., presiding, who was supported by the Rev. G. Blisset, Rev. G. Cavill, Rev. R. Maguire, Rev. Dr. Badenoch, F. J. Malin, Esq., and others.

The following obtained prizes :—

- 1st Prize, £4, Miss E. Kate Titchener.
- 2nd Prize, £3, Miss Florence Upton.
- 3rd Prize, £2, Miss Maria Ballard.
- 4th Prize, £1, Miss Ada E. Knight.
- 5th Prize, Book, Miss Emily R. Wheeler.
- 6th Prize, " Miss Ella T. A. Wheeler.
- 7th Prize, " Mr. James S. Bond.

And *Lyra Evangelica* to Miss Ellen A. Stallard, Mr. G. Smith, and Miss Emma Gruggen.

DISTRIBUTION OF PRIZES AT WARE AND HODDESDON.

A PUBLIC meeting was held in the Corn Exchange, Ware, on Friday, 2nd June, to present prizes to those who had competed at a

written examination, at the lectures recently delivered by the Rev. R. Maguire, in Ware and Hoddesdon. R. Hanbury, Esq., took the chair. On the platform were the Rev. Mr. Morice, Hoddesdon; Rev. Dawson Campbell, Christ Church, Ware; Rev. Robert Maguire; Rev. Dr. Badenoch, Sec. of the Protestant Educational Institute, London; and Mr. Fowell Buxton. There was a good attendance, and the object of the meeting seemed to excite considerable interest.

The CHAIRMAN briefly addressed the meeting, urging upon the rising generation the great importance of becoming thoroughly acquainted with Protestant principles, and the history of the Reformation.

The Rev. DAWSON CAMPBELL then delivered an address, showing the duty of all Christians to hold fast our Protestant principles, so clearly expressed in the Articles of the Church.

The Rev. ROBERT MAGUIRE gave a short outline of the lectures he had delivered, and the manner in which the examinations were conducted. The sealed envelopes containing the names of the successful competitors were then opened by the Rev. Dr. Badenoch, when the following names were read out and the prizes distributed by the Chairman as follows :—

- 1st Prize, £4, Miss Tabourn (Hoddesdon).
- 2nd and 3rd Prizes, equal, £3 each, Miss C. Chittenden (Hoddesdon), and A. Bannister, schoolmaster (Ware).
- 4th and 5th Prizes, equal, £2 each, Miss E. L. Campbell (Hoddesdon), and Robert H. Firth, medical student (Ware).
- 6th and 7th Prizes, equal, £1 each, Miss C. Trower (Ware), and Miss M. Brandram (Ware).

The following received book prizes :—

Miss Julia McKenzie (Hoddesdon), Miss F. Collins (Ware), R. Anily, Scripture reader (Ware), S. T. Brandram (Ware);

and the following working men received a prize of 10s. each and a book :—

John Green, gardener (Poles), and James Chapman, nurseryman (Ware).

Dr. BADENOCH then addressed the meeting, and detailed the object and success of these Protestant Educational Classes throughout the country. During the last twelve months 5000 students had attended, and during the last nine years about 35,000 had been thus trained. He urged the importance of establishing such classes in every district throughout the kingdom. The meeting was also addressed by the Rev. W. MORICE, expressing his great satisfaction with the lectures delivered, and hoped that such efforts to enlighten the Protestant mind of England would be liberally supported.

The Bible in the School.

At a meeting of the Committee of the Protestant Educational Institute, held in London, on 12th June, 1876, J. Holt Skinner, Esq., in the chair, the following resolutions were unanimously agreed to :—

- (1) That the Education Bill now before the House of Commons, and other circumstances, present a favourable opportunity for pressing earnestly upon the attention of the Government the great importance of introducing a clause into said Bill, to enact that Holy Scripture be a necessary book in all Elementary Schools.
- (2) That such a clause is in accordance with the opinion of the great majority of the people of England, as proved by a Parliamentary Return, presented to the House of Commons last Session, titled 'School Board (Religious Observance), No. 471,' from which it appears that out of 228 Boards in England having Schools under their management, only twelve such Boards provided that secular instruction alone should be given.
- (3) That Mr. Maden Holt be solicited to move the introduction of such a clause; and that a request be sent to the friends of the Institute to write to their representatives to support said clause.

In reference to the above a friend has sent us the following which we gladly insert:—

'May the blessing of God and our country be with you, and with every Member of Parliament who votes the Holy Scriptures shall be read and taught in every Elementary School.'

An Easy but Efficient Mode of Usefulness.

WE gladly insert the following communication from an old and excellent friend of the Protestant Educational Classes:—

'True Protestants will be glad to notice the valuable aid rendered to the hallowed cause by the journal meetly designated the "ARMOURY," and to read on its covers the numerous contributions, large and small, tendered to the publication. A prominent and pleasing feature in the *June* issue is the numerous *Educational Classes* which have been established, and are hopefully progressing, as integral parts of the said cause. The numerous young persons of respectable families that are being induced to take part therein is indeed gratifying and encouraging.

'The prizes which have been already awarded must prove a fitting stimulus to these youthful aspirants after solid, salutary truth, to induce friends and companions to co-operate, and one can hardly suppress a regret that the funds should be inadequate. It is indeed pleasing to read over the list of prizes given and the books of commendation awarded, but there wants more. It is true that the appeals of the age for manifold good objects are *numerous*. Still, with industrious and economical habits, more abnegation of self-indulgence, much more might be done in this good work. We hear and read much of the lamentable prevalence of Romanism, and if in addition to other efforts we may thus raise a firmer barrier thereto it is verily a duty, and will be under God to our credit and happiness, and how many

of our fellow-men, our fellow-countrymen and others, would be thereby benefited.

‘It may not be the best way to crave large contributions, though where means are ample and adequate the possessors will do well to give accordingly; but where limited, let there be a goodly, a greatly increased number of annual subscriptions; and not only will the aggregate proceeds be acceptable and beneficial, but the minds and hearts of the contributors will in proportion be elevated and incited to renewed consecration to the important object.

‘There are many persons who commendably give to the Bible, the Missionary, and other popular movements of the day, whilst comparatively few regard the great *Protestant* cause. And if Popery be indeed the veriest obstacle to the sacred institutions named, and, moreover, to “pure and undefiled religion itself,” then it is indeed matter of moment that we try, try according to our means pecuniarily, as well as other ways to aid it. The Word of God, the furtherance of the cause of our Lord and Saviour Jesus Christ, let us devoutly cherish and heartily help, while at the same time we seek by earnest, special prayer, and all other means at our disposal, to enlighten, awaken, and benefit in every sense, those who are blinded and enslaved by the errors and influence of the Romish Church. We would be the last to interfere with or jeopardise the liberties of the subject. Let every man worship God according to the dictates of enlightened reason and conscience, and be kindly directed to the Word of God for superior light and infallible guidance.

‘The writer is associated with sundry of the philanthropies of the present day which bring men into contact with Romanists, as well as other parties, and in his frequent perambulations he has real pleasure in supplying the said parties a full share of relief, agreeably with justice and brotherhood, and often does he, in the dwelling or in the street, preach to them this little plain, sound sermon—and which is generally well received—“My friend, we are *all* sinners and need a Saviour. Our own works cannot avail for our salvation, but a blessed provision has been made in the person and work of Jesus Christ. We are all bid to come to Him by faith and prayer. We must come with our hearts, and our sins, and come *now*, seeking penitence, pardon, and peace, and we will be received and saved. Ah! my friend, it is not being a Catholic or a Protestant that will save us, but faith in a Divine Redeemer. Let us, then, at once come confessing our sins, and trusting wholly in the atonement He has made. So shall we build on the ‘*sure foundation*’ and shall have life eternal.”

‘We could wish that similar kind, courteous greetings were more general; and how much more real good would under God be done, and the way be more open to seeking and securing true religion.

‘E. RIDLEY.’

The Revival of Religious Mendicants.

(Continued from p. 95.)

'Our chief object is not to assist the poor. No! that is for us only a means—our object is to keep them in the Catholic Faith, and to propagate it amongst others by means of charities.'—*Works of F. Ozanam, Founder of the Society of St. Vincent-de-Paul*, vol. viii. p. 45.

Many of the larger Convents have established manufactories as a means of profit and influence; of these are the Monks who distil the admirable liqueur called 'Chartreuse'; the Trappists have a Tannery at La Meilleraie; the Carmelite Nuns of Le Mans have a painted glass manufactory; and at the Seminary of Luxeill, Kirsch (or cherry brandy) is prepared. At Bar the Convent is renowned for its sweetmeats, while most of them have needlework done by their novices and postulants at such absurdly low rates as to take away all such work from the poor women who would otherwise earn an honest livelihood in this way.

In order to take all power of competition from the workwomen these 'Religious' take in plain needlework at a reduction of at least 25 per cent on the usual rates. Shirts are made for prices varying from 2½d. to 6d., says M. Jules Simon; while, according to the well-known paper 'Le Peuple,' one Sisterhood which possesses sewing-machines does them for 4d. a-piece! so that while thousands of wretched workwomen are in privation from want of work, or the starvation prices given for their labour, these Conventual Corporations which possess millions a-year between them, enter into commercial rivalry with them under conditions which preclude all competition, and take the miserable pittance which would keep them from being driven into vicious courses through sheer destitution. It is a subject which has given rise already to various remonstrances, not only from this unfortunate class, but from heads of large manufactories in various parts of the country.

What would our industrial classes say to this? They who grumble and send noisy deputations to Ministers, on the competition raised by Prison Labour and Co-operative Stores? But this is a regularly organized system; at Marseilles, where the religious communities are so numerous, the children confided to them rise at 5 in the morning, and their entire day, with the exception of *one hour* for instruction, is given entirely to shirt-making for wholesale dealers and the export trade of that vast city. This conventual industry is organized on a large scale, and pushed with *untiring* perseverance.

In most of these Institutions, children of 12 years of age are expected to finish four men's shirts in a week, so that these Religious Houses which bear the sign of the cross, or of some Saint of either sex, are in reality workshops of female industry, so organized as to offer a disastrous and crushing competition to the free labour of the sempstresses, and which the latter, often hard-working mothers of families, cannot withstand with all the efforts of their underpaid labour. The most prosperous of these corporations is that of the 'Ladies of St. Vincent-de-Paul,' whose vans regularly fetch the

materials and return them when completed, and whose Institution has raised itself to the first rank of commercial undertakings in Marseilles!

Near Bayonne is also a Convent which does grievous harm to the working-classes throughout that neighbourhood by its absorption of everything connected with female labour—embroidery, laces, linen, trousseaux, and small fineries connected with female dress—all are here made on a large scale, and all the fashionables of this and surrounding counties make their purchases there. The natural result is that while the Convent is making money rapidly, the working woman who is obliged to be with her husband or family simply starves for want of work, or, as has recently been done, they have to emigrate to Spain, South America, or the United States.

Thus we see under a religious disguise, and all the *etiquette* of holiness, a vast machinery for making money for the Church, for competing with the hard industry of the working-classes, and for spreading widely extended influence over the entire population—nominally for their good, but in reality for the extension of Sacerdotalism.

The same course is already beginning to get a footing in this country, where we find the 'Poor Servants of the Mother of God' undertaking the getting up of woollen and silk materials, and fine muslins; the Sisters of St. Vincent de Paul at Liverpool execute all sorts of orders for embroidered silks, laces, church linen, &c.; so do the Sisters of Mercy at Perry-Barr in plain linen; those of the Convent in Blandford Square, London, and many others too numerous to detail, but worthy of being watched by our working-classes. Articles 'worked by the Nuns' are freely offered for sale from door to door, from crotchet work to beautifully embroidered handkerchiefs, at really nominal prices which utterly defy all competition from those who are obliged to earn their living by their needle. The following extract shows that this abuse is on the increase:—

'The *République de la Sarthe* complains bitterly of the "disastrous competition" to which the working women of the district are exposed in consequence of the malignant industry of the convents. The nuns, it appears, filch all the business in women's work for the great milliners' shops of Paris, thanks to the low prices they are enabled to charge owing to their life in common and "the privileges they enjoy." As religious establishments under modern French law are certainly not privileged in any technical sense, the last-mentioned cause of the low prices charged by the convents must mean the contributions of the faithful. The present consequences of this competition are, says the Republican journalist, most lamentable; "the free working women can only find work at ridiculously low prices," and "all the immoral and inhuman consequences that flow from this state of things" are suggestively said to be indescribable. But the most significant part of the statement is that "a group of deputies has been invited to ask the National Assembly to remedy this abuse by imposing a very heavy license duty on the religious establishments that devote themselves to this kind of work." This measure the *République de la Sarthe* calls the re-establishment of the equilibrium between the price of handiwork in the convent and outside."—*Pall Mall Gazette*, Oct. 25.

The gross and notorious ignorance of the 'Brothers' and 'Sisters' to whom is confided the education of the hundreds of thousands of children in France and other Roman Catholic countries is also truly lamentable—even worse than the degraded educational condition of

the Priests in Ireland, for out of some 8000 assistant-teachers it was found that 7000 had not any diploma of capacity, and amongst the Sisters, not one out of every hundred had obtained, or was capable of obtaining it. Like 'Jeroboam, the son of Nebat, who made Israel to sin,' the Church of Rome 'makes priests of the lowest of the people,' and unfortunately extends this system to those intrusted with the education of the rising generation. They are for the most part the children of peasants, working men, or domestic servants; a 'vocation,' often so *effectually* concealed as to be utterly invisible to the outer world, a black gown, and the power of discerning one letter of the alphabet from the other, this is all that is required—no previous instruction, moral, intellectual, or educational, is ever thought of. The natural result of such an indiscriminate acceptance of every candidate as teacher has been productive of disorders and scandals which we are unable to detail, but acknowledged in a remarkable circular issued on 2nd May, 1861, by the Superior General of the Christian Brethren to the Directors of his 700 different establishments, and in which he speaks of—

'the gross corruption which prevails throughout the Order he governs, notwithstanding two previous similar circulars he had issued in Nov. 1854, and May, 1860, which had not been productive of the slightest good.'

He adds—

'If up to the present time we have alluded to such corruption in covert phrases, the time has come when we can no longer use such delicacy, when we consider the grave circumstances and deplorable facts which occur almost consecutively. You know that some of our number and of other congregations are in penal servitude, judicial indictments are preparing against others,—the scandal is broad-cast and notorious. . . .'

Then comes a sad acknowledgment of the pitiable ignorance which reigns amongst them—

'Many of our beloved brothers the Directors, are not strict in reading the letters written by their subordinates, either to their families or others, so that these letters, often written in a bad frame of mind and full of mistakes, are handed from one person to another, very frequently to our grievous confusion. . . .'

And yet these are the people to whom the education of a vast proportion of the rising population is committed—a class of 'Brother' enjoying privileges for tuition if stationary, or for locomotion if necessary,—which ordinary tutors, governesses, or teachers are refused.

Though teaching is done gratuitously, they receive gifts and bequests, carry on a brisk trade in their school-books (of which they are simultaneously compilers and editors), chaplets, medals, images, and school requisites; they are free from taxation, or liability to conscription for military service even when only employed as cooks or domestics in their respective 'congregations;' no examinations are required from these amateur teachers previously to their taking pupils. Amongst the 'Brethren' it has been calculated that such is their abject ignorance that hardly ten assistant-masters in a hundred have passed any examination to fit them for educating the young; and as to the 'Sisters,' out of 8000 'Superiors,' over 7000 have no 'diploma,'

and of their 'Assistants,' only one in every hundred has passed for it, or is capable of so doing, and yet there are supposed to be over 72,000 of these 'religious,' devoted to instruction only, to whom the education of no less than 2,000,000 of children is confided—which will explain the cause of the dense ignorance which reigns amongst the lower orders in France, and which is the very natural result of making the lowest of the people the chief instructors of the rising generation. A specimen of the way in which the transformation from gross ignorance, to approved qualifications for tuition takes place was given in a pamphlet written by a very clever French teacher, Mademoiselle Daobié, and which created some sensation a few years ago. She said, 'A cow-herd unable to read, used to ask me (then eight years of age) to teach her the Catechism. She then went to the Convent, and to my astonishment I found next year, my old pupil transformed into a "dear Sister," patronising me, and prepared to go forth with her "*letter of obedience*"—to teach all nations; the translation was certainly sudden.' This letter of obedience is the remarkable and powerful document we have alluded to; tutors and governesses have to spend time, money, and labour to obtain their diploma, it yet confers not the smallest right or advantage, whereas this 'letter' confers distinct privileges and acknowledged status. Often in our Continental rambles, have we stood at a railway ticket office near a 'Sister,' who, on asking for a ticket, has been required to show her 'letter of obedience,' on exhibition of which she pays only half price on most lines. This document bearing the signature of the Superior, opens every door, smooths every difficulty, takes the place of a passport, is the only means of civil identification, and many a time has enabled a 'Brother,'—when 'wanted' by the Police for those offences which the French papers show to be so common amongst them—to elude the law, by a judicious retirement to another House of the Order, under another appellation, so that even if traced there, the Superior can truthfully take an oath that Brother So-and-So is not with him; as instances we can cite out of many the scandalous trials at Angers and Saintes in 1861, and the extraordinary one at Ghent of three Priests, a Sister of Charity, and a milliner, where it was proved that the German girl of 17 they had 'converted' was carried from one convent to another through Belgium and France under various disguises, and names to elude the Belgian police.

In Italy we find the 'Osservatore Romano' (an unimpeachable authority) saying, in its number of 7th August, 1875, 'We have in Italy a sacred flock composed of 96,651 Priests, 11,055 Monks and Friars, and 30,909 Nuns,' and as to their educational capacities in the Italian States we have interesting and authentic evidence (in the Statistical Report on Education presented by the Minister of Public Instruction in 1865), that the education, as conducted in the Seminaries and by ecclesiastical teachers, deteriorates as the importance of the subject taught increases; that History, Geography, Arithmetic, Physics, &c., are much neglected, and instruction generally is greatly stinted, little is taught, and all improved modern methods of tuition despised by these half educated ecclesiastical teachers. Of course, these defects

have a serious effect on the rising generation, and we find that the great majority of youths educated in these Seminaries afterwards enter into various branches of employment in civil life for which they are utterly unprepared, and cannot even pass the elementary examinations required by Government institutions.

Of most Seminaries, such as those of Pistoia, Florence, Bologna, Pisa, Lucca, &c., it is proved that study could not be in a worse state; masters have neither diplomas nor academical titles, nor are they qualified to instruct; youths who hardly can read are allowed to enter the first gymnasial class without examination, and pass through subsequent classes similarly at the will of the masters—some of whom are only 19 years of age!—and the Inspectors declare that they met with the most distressing cases of ignorance in youths who had already commenced their theological studies; the natural result being that at the completion of their course they leave without that most elementary knowledge which would save them from the grossest superstition, and from the arts of those who misrepresent past and present alike to pervert the minds of an uneducated populace.

Some of the rules of these religious bodies are curious, and show that the instances of what they are pleased to call obedience, and which were divulged in the long trial of Saurin v. Starr, are quite usual.

Amongst them are as follows:

Rule 12.—State what is or will be your fortune.

Rule 68.—Acts of humiliation are to be readily undertaken, such as confessing one is in the wrong, kissing the ground, or the feet of the other brethren.

Rule 91.—Private friendships amongst the brethren are to be avoided as destructive to common brotherhood, and even to union with God.

Rule 99.—Even so is excessive love for one's parents or for one's family.

Rule 304.—No laymen are to be housed by the brethren except under extreme urgency and by the permission of the Superior, who will never grant it for the relations of a 'Religious'—even were they his father and mother!

Rule 331.—It is forbidden to visit one's relations without special necessity, which is to be judged of by the Provincial.

Rule 346.—In the holidays a visit to one's family is to be avoided without a well-considered permission from the Provincial, who is not to grant it easily.

Besides many others equally hard and unnatural; one specially forbids even '*the desire to learn Latin*, as a temptation of the Devil, who is probably thus seeking their perdition by a secret pride concealed under an apparent zeal for the good of others'—in fact all desire of progress and all liberty—except that giving up one's liberty—are condemned as inventions of Satan!

By a law passed in 1809 by the Emperor Napoleon all rules of

* See '*Règles de la Congrégation des Frères de Ste. Croix du Mans*,' which forcibly recall the practices exhibited in the case of Saurin v. Starr.

religious bodies in France must be sanctioned by the State ; novices under 16 cannot take any vows, those under 21 may take vows for one year only, above 21 for five years only, and this must be done in presence of the Bishop or his delegate, and of a civil functionary, who will register the fact in duplicate, one copy being handed to the Superior of the Institution, the other kept at the offices of the Municipal Authorities of the district.

Yet there appears to be no provision for tracing the person in after years, if necessary, by the new name they always assume on their being 'received'—the civil power does not seem to take any means to extend its care to those who once take this irrevocable step—their identity is entirely lost without recovery, both to their families and the State, who are thus both precluded from any surveillance or protection over them, no matter what they may endure, or however much they may desire to be released. The inmates of Religious Communities however retain all civil capacities, and are not dead in the eyes of the French law, nor can they be detained by force.

We may be permitted to have our doubts respecting the accuracy of the returns furnished by these pious people for the census and other statistical purposes of State, from the fact that the number of Jesuits returned in the last census is only about 1080, whereas the Ultramontane paper '*Le Monde*,' and the '*Civiltà Cattolica*,' the organ of the Society, compute that there were at that time over 2300 in France.

The total number of persons living, either directly or indirectly, by religious profession in 1861 is stated by M. Jung, in his '*France et Rome*,' to be nearly 80,000 men and 125,000 women, and the total of secular and regular, 'Religious,' male and female, amounts to over 309,000 souls.

The Statistical Society of Paris has collected some additional figures which are of equal interest to those who attend to the rapid growth of these communities.

From 1852 to 1859 Brotherhoods received about 37,000*l.* in gifts and donations alone, and Sisterhoods about 360,000*l.* The real estates owned by them are valued at 4½ millions, containing 23,000 acres in 1850 and 35,000 in 1859, thus nearly doubling itself in nine years, at which rate they must own about 75,000 acres at the present time.

Strict accuracy cannot be hoped for, as every difficulty has been persistently thrown in the way of each consecutive Government which has attempted to ascertain the number of Religious,—this fact is not only proved by the official correspondence and documents, but by the discrepancies between the figures given by the ecclesiastical authorities and those found in the *Annuaire Romain*, *Statistique Générale*, and the *Annuaire du Clergé Français*.

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